



RESEARCH ARTICLE

DOI: <http://dx.doi.org/10.14259/av.v1i1.159>

Ayurveda - Ancient Science and Technology: A Quantum Paradigm

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ABSTRACT

Ayurveda and Siddha are two of the most ancient medical technologies that are still in practice in most parts of Asia and most widely in India. Within the last 25 years, these practices have reached Europe and the United States. Incorporating these ancient technologies into Western medicine has brought challenges with constraints around adaptability, cultural and linguistic barriers, reflections with their modern medical counterparts, and others. For over 3000 years these two technologies have been viable and cost-effective life-sustaining medical practices in India, and still remain as such in wide parts of mainstream medicine for over 60 percent of the Indian population. Lately, Ayurveda has been gaining recognition as a cutting edge research topic as demonstrated by PubMed's database showing that several journals have been devoted exclusively to exhibiting pioneer research in Ayurveda. Unfortunately, the fundamental mechanisms of Ayurvedic Medicine have not yet been clearly illustrated in modern literature while looking through ancient perspectives that will enable us to bridge this knowledge with modern perceptions.

The main objective of this paper is to unify Ayurveda with modern science in the hope of benefiting humankind and alleviating human suffering. In this work, a novel approach of unfolding the fundamental concepts involved in Ancient Medical Science (with a special focus on retaining the defragmentation of its original approach) is being employed.

Keywords: Ayurveda, Tridoshas, Ancient Science, Indian Science, quantum paradigm, chakras, Panchaboothas

Introduction

The discovery of the human cell is one of the most astonishing findings in the history of modern civilization. The cell is a marvelously intricate system that carries DNA information which dates back at least three billion years [1]. This discovery led to knowledge of the cell's complex self-replicating intricate chemical functions, new drug delivery mechanisms, advanced microscale surgeries and nanotechnology. In short, the study of cell biology provides us with knowledge applicable to almost all branches of scientific education.

Today we have technology to decipher the underlying principles that govern the structure and activity of the cell;

however, the earliest cell biologists began by simply looking at the tissues and cells by crudely slicing them apart. Before the discovery of the microscope, visual investigation was the first step toward understanding most of modern cell-biology. In order to understand the full mechanism of a small cell today one needs to have tools for dissecting and a fully developed brain with which to investigate and deduce.

Evidence shows, however, that ancient civilizations [2] that existed during the ice age and beyond cognized the function of the cell and exploited this knowledge at the subatomic scale in their medical practices without the benefit of the sophisticated tools we use today. These highly intellectually developed civilizations were primarily herbivores, or what is called in modern times vegetarian. The author postulates that due to these civilization's practice of 'ahimsa' (the practice of nonviolence toward all living things), they were led to discover non-invasive healing techniques. Ahimsa, the basic principle upon which the science of Ayurveda was developed, comes from the principle of dharma. Dharma indicates the

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fundamental foundations of universal law on which one must base one's actions to gain support of the universe. Ayurveda, the ancient medical science, is built upon the principles of *ahimsa* and *dharma*.

There are three broad components to be understood in Ayurveda: 1) ancient astronomy, astrology, and evolutionary science; 2) biology and anatomy (yoga), and 3) nutrition science. As an analogy, it needs to be understood that there can be several ways to form a viable structure. One may choose bricks, wood, or concrete for building a house, however, the final purpose is that *the structure should withstand natural calamities*. Similarly, what we typically call the physical body is perceived as being functionally constructed in different ways according to Ayurveda. It is now well understood that according to modern science the human body is made up of cells which are the fundamental building blocks of the body, and all drug delivery mechanisms are associated with the opening and closing of the channels around the membrane. Further, one can go down to the level of DNA - replication repair, mutations and recombination. All functions are described in nanotechnology. However, in contrast to modern science, according to Ayurveda the body is composed of five elements, or panchabhutas: *Akash* (ether), air, fire, water (liquid), and earth (solid). Unlike modern nanotechnology, the fundamentals of cell biology were understood by the ancients at the 'femto-technology' level and beyond. What modern science calls quantum mechanics was classically explained in Ancient Science. The explanations this Ancient Science used were highly technical in nature but were expressed in different cultural and language concepts that have no equivalence in modern cultures and languages. Accordingly, each of the panchabhutas are perceived as subatomic and are superimposed one over the other to form the physical body and yet they function independently in their own space. Using such fundamentals, the ancient civilizations very well understood the concepts of preventive medicine [3], nutrition science, and all branches of modern medicine. Historical record shows that they were able to detect 4448 different types of diseases. Of these, 4000 diseases were assigned for humans, 400 for animals, 40 for birds and 8 for reptiles. Given the lack of current technology, this is an astounding accomplishment.

Though these ancient *sage-scientists* are called the forefathers of modern mathematics, astronomy, engineering, chemistry, and possibly the entire curriculum that we study today, it was their discoveries in medicine that were the biggest boon to human life. The principles at the core of Ayurveda are integrable with our modern medical science platforms, and this integration is taking place quickly all over the world, albeit, at the present, in western societies it is being treated as 'complementary' to modern medicine.

In this opinion article, the author will present the fundamentals of the ancient Ayurvedic practices (with a western approach of discussion, using logical analyses from modern science, technology and medicine) while bringing to the attention of modern society the 'forgotten' and, yet, still

practiced/applied ancient wisdom. The fundamental concepts of Ayurveda will be employed to explain the underlying scientific phenomena at the grass-root level of identifying symptomatic diseases with a classical approach known as the 'Veda-Model'. In this connection the author will 'approach' Ayurveda and its ancient science and/or philosophy through a modern framework. The classical Ayurvedic fundamentals are constructed with their own axioms; yet, they have immense potential to address contemporary problems that have been unsolved riddles in modern science from the time it was developed.

An extensive literature review has been carried out by the author based on ancient Indian texts to substantiate this model in order to break the unsolved mysteries of Ayurveda that remained unknown to the larger part of the globe for several centuries [4]. However, references in this article will be limited to modern citation approaches of research papers since the author has directly translated some of the content (that is not limited to direct book reference alone) of this paper from ancient books that were drafted in Tamil and Sanskrit.

Challenges Faced in Ayurveda as Mainstream Medicine

Ayurveda or Siddha medical practices come under the traditional knowledge of Indigenous culture [5] and has not been recognized as main stream medicines in the west [6] rather these techniques are classified as complementary medicine to modern science. Indeed, Ayurveda also suggest the use of native herbs as remedies, and upon consideration this opens possibilities for exploration in that direction. Even so, from a modern science perspective, the pharmaceutical level of Ayurveda has faced many challenges; in particular many of the Ayurvedic ingredients do not undergo the regulations drawn out by FDA (USA) or DEFRA (UK). Moreover, poor availability of material resources makes it cumbersome to carry out such research. One of the main reasons for this unsolved crisis is the huge cultural gap between the east and west. Another is the underlying principle, or the paradigm shift, in the science upon which the ancient medical technology is developed that is fundamentally different from modern medicine. Even so, there are advantages in combining both systems, without cross-linking. What is needed is a modern framework that incorporates the ancient fundamentals of medicine in a restructured science that is completely useful for mankind.

Whereas our modern medical system works on risk versus benefit ratio, the ancient system does not. It is based on the benefits of medicine and preventive approaches. However, one can also strongly argue that there is an equivalent possibility that older civilizations may have had high mortality rates and a highly disease prevalent society since the number of diseases (4448) identified was quite large. Novel investigations of DNA and carbon dating experiments in this direction hold the potential to unfold a plethora of innovations useful for the modern World.

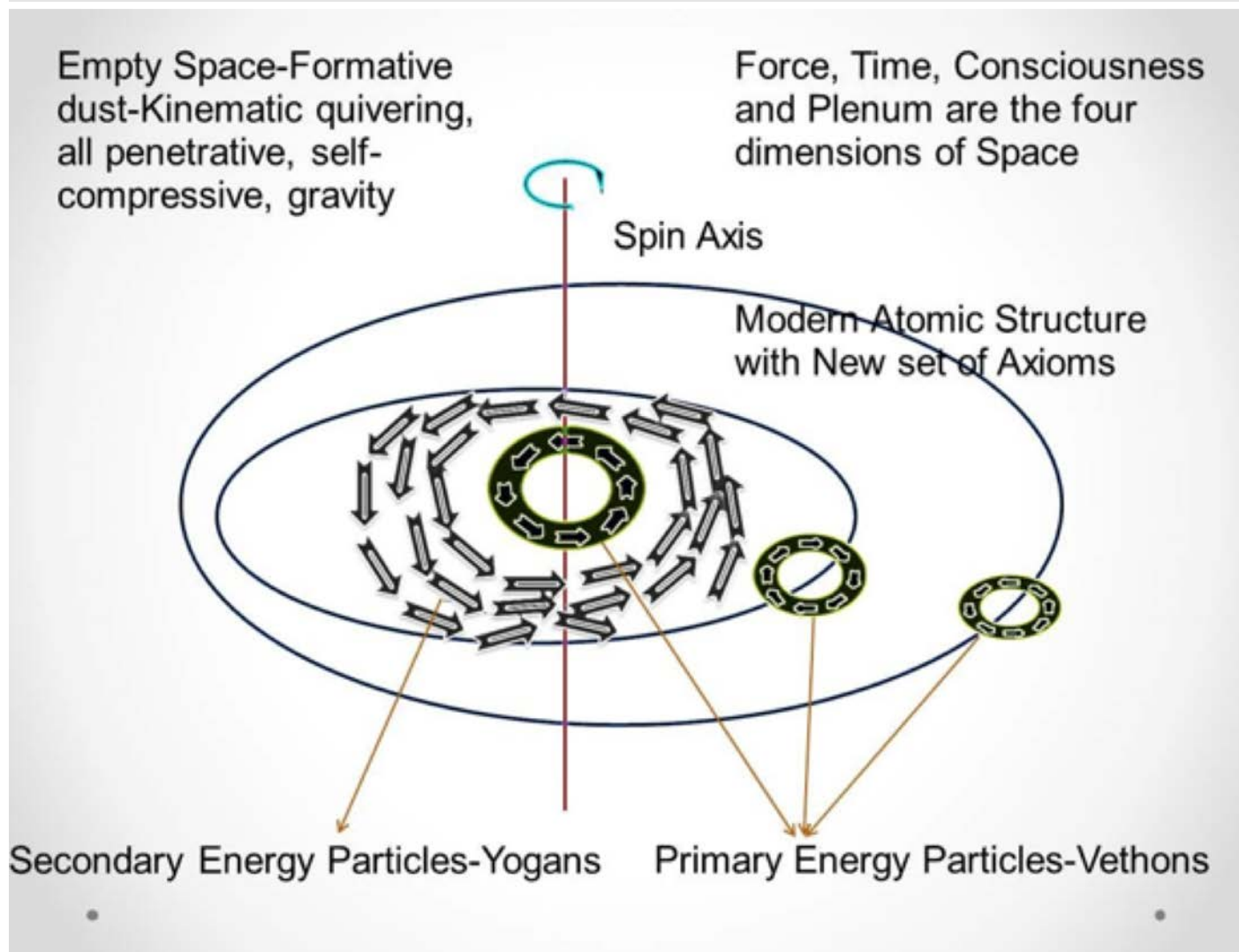


Figure 1: Bridging the gap between Ancient Science and modern Science using the Veda-Model [7].

Understanding Ayurveda from Its Original Axioms

The Veda-Model: Ancient Science Origin and Evolution Theory

It is important to cite the contribution of Vethathiri Maharishi [8], who belongs to the modern world, because his research connects evolution and the physics of ancient science and bridges the gap between ancient science and modern science. This work paves the way toward rebuilding the entirety of ancient science with a new set of axioms that will also consider the significant contribution of other contemporary scientists. Unlike the Big bang theory of modern science, the ancient science theory *Veda-Model* of origin and evolution starts with 'Shiva' or 'Brahman.' In modern language, *Shiva* (or *Brahman*) actually represents absolute space [9], which is self-compressive in nature and inherently possesses vibrations $E = \mathfrak{S}v$ where v is the frequency the waves emerging in empty space and $\mathfrak{S}$ (Ohm-Sanskrit) is the universal constant. These vibrations are symbolized as *Nataraja* (a Hindu god in a dancing posture, Figure 2) according to ancient civilizations [10].

Unlike Euclidean space, the vectors of the gravitational field that are produced by the self-compressive space are always pointed inward. Consider a mass with a bunch of energy particles wherein the force of gravity pulls the energy toward its center. If the mass breaks into smaller particles, the force of gravity still functions in the same way, pulling toward its center. This unique self-compressive force is called the gravitational force which produces infinitesimally small energy particles called 'Shakthi' or 'Vethons' (Figure 1). The rate of change of these particles produces electricity in all living beings. In living beings these fundamental energy particles cause *Vedic-Bioelectricity* (V-Electric -to differentiate from the modern definition of bioelectricity). These 'Vethons' spin in space with an infinite dimension and lose their formative dust into space thereby producing what is called 'Yogans' or shadow wave particles. The process of shadow wave particles merging with space is called *Yogic-Magnetism* (Y-Magnetic - to differentiate from magnetism coined in modern science). The definition of Y-Magnetic is different from our modern meaning of magnetism such as ferromagnetism, paramagnetism, etc. The behavior of attraction (gravity) of space pointing inward to the center of the



Figure 2: The Hindu god *Nataraj*: a dance posture of *Shiva* the absolute space represents the fundamental vibrations of the universe $E = \hbar \nu$

particle and repulsion (anti-gravity) of the particle pointing outward symmetrically around the periphery of a doughnut shaped fundamental particle described here paves the way for the formation of *YMagnet*. The property of space to compress radially as a function of the decreasing radius of a sphere was called the 'attractive force' and the shadow waves, or *Yogans*, merging with the space (gravity) continuously in between two particles was called the 'repulsive force' forming two virtual poles equivalent to a modern magnet. According to this theory, every matter in the universe is magnetic in nature. The same magnetic transformation taking place in living beings is called *YB-Magnet* (The theory of *YB-magnet* is published elsewhere and is not elaborated in this article).

Postulate of Fundamental Axioms in the Origin Theory: Ancient Science Formulism

Unlike Big-Bang theory the origin of Ancient Science begins from a new set of axioms [10]. Therefore according to this theory there are some fundamental axiomatic vectors defined as a baseline from which entire structure can be constructed from what is called as the Gravitational Spherical Vectors (GSV) that is published separately.

(i) Human Evolution and Evolution of Consciousness are

inter-connected and cannot be separated.

- (ii) Evolution took place from fundamental Consciousness state called Brahman (the lowest energy state comparable to the modern quantum states).
- (iii) Energy particles are generated from the Brahman State which form the basic atomic structures to consulate the Panchaboothas (The five states of matter).
- (iv) These energy particles generate secondary ways which are responsible for five different transformations (pressure, sound, light/heat, taste and smell) according to the different density levels (Ether, Air, Fire, Liquid and Solid) of the energy particles.
- (v) The secondary ways propagates as thoughts (mind) in human beings ways which contain fundamental property of a quantum wave function. This is the sixth transformation. The *Trigunas* (*Rajov*, *Tamas* and *Sattvic*-Table-1) are associates with this.

$$\Psi(x, t) = \sum a_n(t) u_n \quad [1]$$

While $\Psi(x, t)$ is the wave function representing the entire packet, u_n is the wave function corresponding to n^{th} frequency in the wave packet, a_n is the amplitude of each particular state in the packet. H_0 is an initial parameter of the composite wave packet.

- (vi) The wave nature of thought (any kind of transformation that emerges as a wave via the human brain) and all others transformations are the basis of life in the Universe that governs the cause and effect system bound to the individual systems.
- (vii) The effect of these waves on a cellular level to the cosmic level is a self-organized system that governs as local consciousness.
- (viii) The consciousness acts as the basis of Dharmic life-style where 'Ahimsa' becomes the fundamental nature of human evolution and therefore the signature in building Science and Technology.

The Connection Between Chakras and Ayurveda: From Macro to Femto Technology

Connecting back to the ancient evolutionary theory, the anatomy of the human body should be viewed from an ancient perspective. Unlike our modern perspective of anatomy, in ancient anatomy the human body is composed of empty space and *panchabhutas*; the physical body with muscles and bones refers to the earth (solid), blood and other fluids in the body refer to water (liquid), the temperature of the body refers to fire (comparable to plasma or dense air), the oxygen and carbon dioxide in the body refers to air (gas), the life force refers to ether. Even without the perspective of connecting with our modern view, this science stands viable as is due to its understanding of the function of these base fundamentals. The *panchabhutas* take on different layers of specific density in the physical body. Accordingly, ether takes a point far away from

the influence of gravity; this makes the life force of the body. The *chakra* (a way of describing rotations of energy particles around a vertical axis of a physical body in space) corresponding to the lightest of the five elements i.e. ether is the *Vishuddhi* center, whereas in contrast the heaviest energy particles among the five elements take close to the earth which is called the *Mooladhar* center. Thus the chakras are arranged accordingly:

Earth (*Muladhara*-E), Water (*Swadhisthana*-W), Fire (*Manipura*-F), Air (*Anahata*-A) and Akash (*Vishuddhi*-AK) in ascending order of the influence of gravity (Figure 3). The heavier elements are placed at coordinate points that are close to the

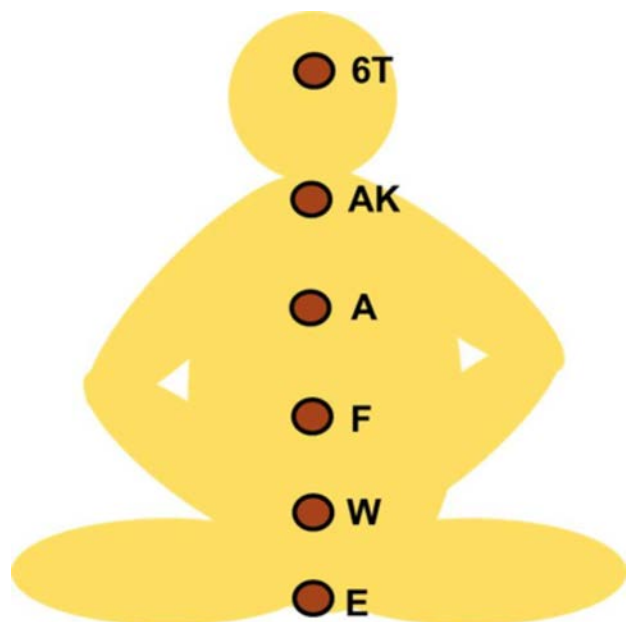


Figure 3: Association of five elements (Panchaboothas) with the Chakras in the human anatomy; layered according to the specific gravity of the individual elements.

Elements	Corresponding Doshas	Associated Energy
Earth + Water  	Kapha	Potential
Fire 	Pitta	Thermal
Air + Ether  	Vata	Kinetic

Figure 4: Five elements and their association with Doshas and their modern equivalent energies

earth and the lighter ones are placed away from the earth in a perfectly arranged 3-dimensional space similar to the arrangement of a lattice and basis in a crystal. The energy particles rotate accordingly around a coordinate point. Since the particles are constantly rotating (rotation that is caused by the constant self-compressive space surrounding the particles) around certain coordinate points in the body, the points are called chakras which represent a vortex, or wheels that rotate, in ancient language. The five transformations (smell, taste, light/sight, sound/hearing, and pressure/touch) that are formed by the *Yogans* produced in the different elements are further lighter than the five elements and therefore they pick a point far away from the gravity at the *Ajna* chakra (near the pituitary gland) which is in between the eyebrows (referred to in ancient literature as the third-eye). Next is *Sahasrara* chakra (near the pineal gland) where all thought processes take place (according to ancient literature) before leaving the body as a wave defined in postulate Number 5 as per Equation-1. This phenomena taking place with the thought waveforms is called the Human Mind (6T) - the details of which will be described in a separate paper published later.

Understanding Tridoshas from the New Set of Axioms

Keeping the above-mentioned axioms in mind, when an individual is born in this world one will be endowed with a particular constituent of the five elements called '*prakruti*'. The constituent may depend on what one inherited from the permutation and combination of energy particles from one's parents. These constituents (Figure 4) are broadly classified into *Vata* (Ether + Air), *Pitta* (Fire + Water) and *Kapha* (Earth + Water) [12]. If there are an equal number of particles in all the three constituents, say for instance, 5 billion *Vata* particles, *Pitta* particles, and *Kappa* particles, then the particular subject

would not carry any dosha in his body technically. But nature wouldn't allow this to happen. In reality, instead each individual would be left with irregular distribution of the energy particles and its combinations. For instance, an individual will be endowed with 6 billion *Vata* particles, 5.5 billion *Pitta* and 5 billion *Kapha* particles, making a body type called primarily '*Vata*.' Other combinations make the body a primary *Pitta* or *Kapha* type. The types of body are identified easily using well established ancient techniques such as pulse diagnosis which is defined as '*Nadi Pariksha*' in ancient texts [13].

Six Types of Tastes in Ayurveda and Its Connection to Metabolism

The concept of categorizing food according to

Table 1: Six types of tastes and its association with the Panchaboothas, Dosha Polarities and the Gunas of the mind [11].

Taste Types	Elements (Boothas)	Charges or Polarity of Doshas	Associated Guna - Behavioral Changes or Mental State
Sweet	Earth+Water	V-P-K+	Satva
Salty	Water+Fire	V-K+P+	Rajas
Sour	Earth+Fire	V-K+P+	Rajas
Pungent	Fire+Air	K-P+V+	Rajas
Bitter	Air+Ether	P-K-V+	Tamas
Astringent	Earth+Air	P-K-V+	Tamas

modern science goes by proteins, vitamins, carbohydrates, minerals, fats and water. Accordingly, proteins build muscles, bone, blood, enzymes, and cell membranes. Carbohydrates supply energy to the cells in the brain, nervous system, and blood. Fats provide energy; they act as an insulating layer for the body like a sponge supporting our organs. Vitamins promote specific chemical reactions within cells. Minerals help regulate body functions, aid in the growth and maintenance of body tissues, and act as catalysts for the release of energy. Water makes up 60-90% of body weight, and aids in chemical reactions such as transporting chemicals, regulating temperature, and removing waste products. The type of taste in food has no connection with the types of tissue formed in the body according to modern science. Yet, in ancient Indian culture, it is observed that food that is enriched with the six types of tastes is roughly balanced in the diet. In fact, this practice is very unique and scientific; following is the sequence in which food was consumed according to ancient science (the sequence has a scientific aspect to it that will be published in a separate paper): sweet was consumed first, followed by sour, next is salty, then hot/pungent, then bitter, and finally saline. According to ancient science, food consumed by humans is converted into seven types of tissues called *Saptadathus*; these are: juice, blood, muscles, bones, bone marrow, *sexual vital fluid* and *Akash* or free energy particles-Vethons [10]. This process has been mentioned at least 3000 years ago by historical record. Depending on the nature of food, each tissue is associated with a particular taste. Since taste has a cultural expression, it is noteworthy to mention some of the vegetables, grains, and fruits that are associated with each taste. For instance: 1). Astringent improves blood supply; examples are betel leaf, plantains, pome, tender mango, figs, etc., 2). Sweetness builds the muscles; examples are fruits, potato, carrot, rice, wheat, beets, and sugarcane, 3). Sourness builds fat; examples are lemon, idlies, dosas, tomato, tamarind, yogurt, butter, milk, etc., 4). Hot or pungent develops the bones; examples include onions, chilies, ginger, garlic, pepper and mustard (most Indian spices are hot), 5). Bitter strengthens the nerves; examples include bitter gourd, eggplant, onion, fenugreek, garlic, sesame, neem etc., 6). Salty helps secrete saliva juice; examples include radish, banana stem, cucumber, snake gourd, etc. According to ancient Indian Science,

balancing the taste will combat most disorders/diseases because it has the capability to nullify the doshas according to equation 2. This equation is formed according to the actual axioms used to build the tastes. The roots of how the combination of the five elements contribute to the taste needs further research, however surprisingly the equations are balanced. In this table V-Vata represents the dominance of ether and/or air with other elements absent, P-Pitta represents fire with all other elements absent. K-Kapha represents water and/or earth with other elements absent. If the doshas are added as in Equations-2, then according to the Table 1.

In this table V, K and P represent the *Tridoshas*, Vata, Pitta and Kapha respectively. For instance V- represents Vata (air or ether) component missing, similarly K+ (earth or water) represents the presence of Kapha. If all the doshas are added as in the below equation then according to the Table the taste parameter (TP) can be represented by Srishans equation as:

$$\sum \tau = 3V-3V+3P-3P+3K-3K=0 \quad [2]$$

If the equation does not go to zero on the right hand side then one is left with a polarity error called "*Dosha*" implying that it is necessary to balance the aforementioned *six types of tastes* while consuming food. Therefore, it is essential for one to understand during food intake one should make sure that this equation is balanced for leading a healthy life according to Ayurveda Way of life. This also implies that human beings need to balance the inherited doshas by adjusting the six types of tastes, according to ones prakruti. *Dosha* is what needed to be balanced for healthy life according to Ayurveda.

Limitations of Modern Medical System Demands Possible Paradigm Shift Experiments

Experiments in Ayurveda need to be carried based on its own fundamental axioms. The experiments carried under the window of contemporary modern science has a huge uncertainty and therefore has high tendency to end up in undesirable results due to a number of reasons: 1) Ayurveda

principles are based on Ahimsa therefore animal models are against the principles of Ayurveda medicine 2) Ayurveda works as wholesome as a synchronization of physical, astral and causal bodies, [this view may also be associated the pondering thoughts of Bruce. H. Lipton when viewing the physical body [14]) and because of this both in-vitro and in-vivo experiments may potentially fail due to the Ayurvedic notion that consciousness is limited in the functioning of individual cell and animal models as compared to a wholesome human body. Therefore, it is very likely that in-vitro and in-vivo studies may not be applicable, 3) The Ayurvedic system has higher priority for placebo effects along with therapeutical treatments, even though it is not completely based on placebo, 4) Ayurveda principles were discussed at the quantum level and are more accurately classified as 'femto-technology' as compared to our modern nanotechnology approach. Therefore, using nanotechnology to understand and explain the underlying mechanisms has its own limitations, and 5) the axiomatic construct of Ayurveda as an ancient science is different, therefore, its fundamental rules are not comparable with modern scientific rules. For instance, 'survival of the fittest' may be replaced by approaches such as 'symbioses. Considering the aforementioned limitations, there is a great urge for paradigm shift experiments similar to ones carried out recently [15] or in the past by ancient Indian scientists who documented them in the form of poems and oral traditions. The ancient scientists were keen observers of nature. Their analyses and experiments were carried out based on experiments on nature directly and through observations and deductions at relatively low mental frequencies. It is important to mention this point because unlike modern science driven by corporate projects and funds, which creates a stressful mindset in building technology, ancient sciences were constructed with free-will by contributions from innumerable scientists from several centuries who have used techniques to reduce the mental frequencies to a great extent. They came to a logical conclusion with their results based on past literature reviews as well as their own experience observing nature. Nature was the laboratory. For instance, an agricultural scientist would observe plants and fruits and categorize the Tridoshas associated with them unbiasedly using simple principles of specific gravity. If the vegetables grown in a garden plot are observed to be lighter and growing against gravity (examples: okra, green leaves, cauliflower, corn, pineapple, etc.), they classified them as *Vata* type since more *Akash* (ether) particles are contained in these vegetables and lighter particles have the tendency to be thrown far away from the earth by its gravity. If the vegetables under observation are heavier, such as having more of the element of water, then they naturally carry the tendency to flow like a river. The more solid elements in the vegetables will bend them towards gravity. For instance, all types of beans, peas, moringo, gourds, etc., reflect the shape of a running water stream and even heavier vegetables such as tomatoes, oranges, etc., are pulled toward gravity, therefore they were classified as '*Kapha*' type. Similarly, the ones which go horizontal in growth are in between the weight of *Vata* and *Kapha* types so they were classified as the *Pitta* type. This kind of observational experimentation was adapted by ancient scientists whilst using

classification of the *Tridoshas* associated with fruits, grains and vegetables. However, this criteria of testing may only be a rough way of categorizing the *Tridoshas* in vegetables and therefore other parameters may be involved which need to be explored further through literature review. It is imperative to carry out new sets of experiments in order to prove this paradigm that will include the use of modern statistics, experimental design and infrastructure.

Conclusion

In order to benefit from the knowledge and technology accumulated from ancient times onward and crystallized in Ayurveda, it is necessary that the fundamental axioms of modern medical science be shifted to an upgraded version - a version that accounts for the fundamental stands of ancient science and medicine. These axioms, derived from ancient science, were, in fact, responsible for the time-tested and sustainable ancient medical models still practiced in some parts of the world even today. It is essential to understand that modern science will not be complete if it continues its development while overlooking or suppressing fundamental rules of nature, or completely neglecting traditional knowledge from ancient civilized cultures. Today modern society is aware of various impacts of the shortcomings that exist in the modern system of science. *Wisdom*, a body of guidance which navigates science in the right direction, should be incorporated in developing modern science with consideration of the social, economic, biological and psychological impacts of the practice on present and future societies. The modern world should seriously consider integrating the wisdom of a holistic science that has survived for more than 3000 years and which has been practiced effectively upon millions of people. Our modern civilization will be robbed of the accumulated wealth of science, technology, and culture that has been practiced, possibly since the ice age onward, if it does not integrate the knowledge of ancient science with its "modern" counterpart. To that end, we are aware that a series of rigorous steps and protocols must be incorporated into the practice of Ayurvedic medicine in order to have it 'upgraded' to fit modern language and culture. The author envisages that there is hope for benefiting from the ancient Ayurvedic principles as a part of our further progression in modern medical science and technology. Researchers from the world-wide community are encouraged to come forward to focus on the fundamental axioms that are being proposed in this paper.

Acknowledgement

The author would like to thank Juanita Manis for her valuable inputs. The research was funded by World Community Services Center

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